

as a sacrifice to Dionysus ; \* and since they died the same death as their god. It is reasonable to suppose that they personated him. The story that the Thracian Orpheus was similarly torn limb from limb by the Bacchanals seems to indicate that he too perished in the character of the god whose death he died.<sup>2</sup> It is significant that the Thracian Lycurgus, king of the Edonians, is said to have been put to death in order that the ground, which had ceased to be fruitful, might regain its fertility.<sup>3</sup> In some Thracian villages at Carnival time a custom is still annually observed, which may well be

J                    y                    J                    pretence

a mitigation of an ancient practice of putting a man, perhaps of killing a king, to death in the character of Dionysus for the sake <sup>^a^</sup> of the crops. A man disguised in goatskins and fawnskins, sometimes the livery of Dionysus, is shot at and falls down as dead. <sup>jjn ^ ^ r</sup> A pretence is made of flaying his body and of mourning the good of over him, but afterwards he comes to life again. Further, <sup>e orops^</sup> a plough is dragged about the village and seed is scattered, while prayers are said that the wheat, rye, and barley may be plentiful. One town (Vlza), where these customs are observed, was the capital of the old Thracian kings. In another town (Kosti, near the Black Sea) the principal masker is called the king. He wears goatskins or sheepskins, and is attended by a boy who dispenses wine to the people. The king himself carries seed, which he casts on the ground before the church, after being invited to throw it on two

pelted by the Bacchanals before they Orpheus tore him limb from limb is said to have has been worshipped as if it were the god modern himself by the Corinthians, who made

*Mythologie*, III. 1165^ . That died the death of the god observed both in ancient and times. See E. Rohde,

*Psyche*\* (Tiibin-  
two images of Dionysus out of it gen and Leipsic,  
1903) ii. liS, note<sup>2</sup>,  
(Pausanias, ii. 2. 7). The tradition quoting Proclus on Plato ; S.  
Reinach,  
points to an intimate connexion be- "La mort d'Orphee," *Cultes,*  
*Mythes*  
tween the tree, the god, and the human *et Religions*, ii. (1906) pp.  
85 *sqq.*

victim. According to Ovid, the  
Bacchanals

<sup>1</sup> Porphyry, *De abstinenti<sup>ly</sup>* ii. 55. killed him with hoes,  
rakes, and  
At Potniae in Boeotia a priest of mattocks. Similarly  
in West Africa  
Dionysus is said to have been killed by human victims used to be  
killed with  
the drunken worshippers (Pausanias, spades and hoes and then  
buried in  
ix. 8. 2). He may have been sacri- a field which had just  
been tilled

need in the character of the god. (J. B.  
<sup>2</sup> Lucian, *De saltations*, 51 ; Plato,  
1732, i.

*Symposium*, 7, p. 179 D, E; Pausanias,  
sacrifice points  
ix. 30. 5 ; Ovid, *Metam*\* xi. 1-43 ; O.  
the human  
Gruppe, s.v. "Orpheus," in W. H.  
earth.

' h . und ron  
5. i.

Labat, *Relation historique de  
FEthiopie occidentale*, Paris,  
380). Such a mode of  
to the identification of  
victim with the fruits of the

<sup>3</sup> Apollodorus, *Bibliotkeca*, in.